the Alliance Witness

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS

MARCH 8, 1961

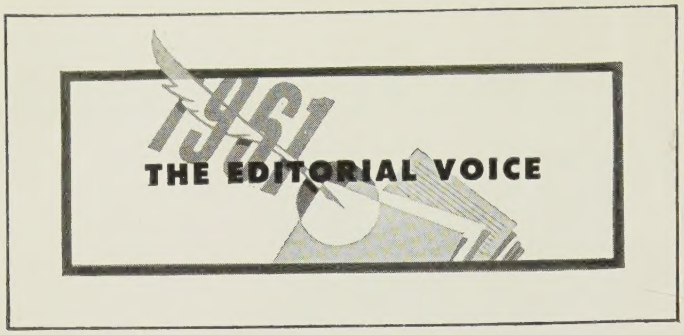
ARDNER

NEPAWN (SEE PAGE 19)

MAR 8 1961

In this issue

HOLIDAY OR HOLY DAY? . . . . . By Kenneth L. Miles
THE ANOINTING WE NEED . . . . . By Robert S. Roseberry



THE DIVINE INDWELLING

The doctrine of the divine indwelling is one of the most important in the New Testament, and its meaning for the individual Christian is precious beyond all description. To neglect it is to suffer serious loss.

The apostle Paul prayed for the Ephesian Christians that Christ might dwell in their hearts by faith. Surely it takes faith of a more than average vitality to grasp the full implications of this great truth.

Two facts join to make the doctrine difficult to accept: the supreme greatness of God and the utter sinfulness of man. Those who think poorly of God and well of themselves may chatter idly of "the deity within," but the man who trembles before the high and lofty One that inhabiteth eternity, whose name is Holy, the man who knows the depth of his own sin, will detect a moral incongruity in the teaching that One so holy should dwell in the heart of one so vile.

But however incongruous it may appear to be, in the Holy Scriptures it is taught so fully that it cannot be overlooked and so plainly that it can hardly be misunderstood. "If a man love me," said our Lord Jesus Christ, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). That this abiding is *within the man* is shown by these words: "At that day ye shall know that I am in my Father, and ye in me, and I in you" (verse 20). Of the Holy Spirit Christ said "He . . . shall be in you" (verse 17), and in His great prayer in John 17 our Lord twice used the words "I in them."

The truth of the divine indwelling is developed more fully in the epistles of Paul. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . For the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). And again (1 Cor. 6:19), "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Without question, the teaching of the New Testament is that the very God Himself inhabits the nature of His true children. How this can be I do not know, but neither do I know how my soul inhabits my body. Paul called this wonder of the indwelling God a rich mystery: "Christ in you, the hope of glory." And if the doctrine involved a contradiction or even an impossibility we must still believe what the mouth of the Lord has spoken. "Yea, let God be true, but every man a liar" (Rom. 3:4).

The spiritual riches lying buried in this truth are so vast that they are worth any care or effort we may give to their recovery. Yet we are not concerned primarily with the theology or metaphysics embodied here. We want to know the reality of it. What does the truth mean to us in practical outworking? What does it have for a serious-minded Christian compelled to live in a dark and godless world? As Paul would say, "Much every way."

God does not dwell passively in His people; He *wills* and *works* in them (Phil. 2:13); and remember, wherever He is, God always acts like Himself. He will do in us whatever His holy nature moves Him to do; and unless He is hindered by our resistance He will act in us precisely as He acts in heaven. Only an unsanctified human will can prevent Him.

Without doubt we hinder God greatly by our willfulness and our unbelief. We fail to coöperate with the holy impulses of the inliving Spirit; we go contrary to His will as it is revealed in the Scriptures, either because we have not taken time to discover what the Bible teaches or because we do not approve it when we do.

This contest between the indwelling Deity and our own fallen propensities occupies a large place in New Testament theology. But the warfare need not continue indefinitely. Christ has made full provision for our deliverance from the bondage of the flesh. A frank and realistic presentation of the whole thing is set forth in Romans six and seven, and in the eighth chapter a triumphant solution is discovered: It is, briefly, by a spiritual crucifixion with Christ followed by resurrection and an infusion of the Holy Spirit.

Once the heart is freed from its contrary impulses, Christ within becomes a wondrous experiential fact. The surrendered heart has no more controversy with God, so He can live in us congenial and uninhibited. Then He thinks His own thoughts in us: thoughts about us, about Himself, about sinners and saints and babes and harlots; thoughts about the church, about sin and judgment and hell and heaven. And He thinks about us and Himself and His love for us and our love for Him; and He woos us to Himself as a bridegroom woos his bride.

Yet there is nothing formal or automatic about His operations within us. We are personalities and we are engaged with personality. We are intelligent and have wills of our own. We can, so to speak, stand outside of ourselves and discipline ourselves into accord with the will of God. We can commune with our own hearts upon our beds and be still. We can talk to our God in the night watches. We can learn what He wants us to be, and pray and work to prepare Him a habitation.

And what kind of habitation pleases God? What must our natures be like before He can feel at home within us?

He asks nothing but a pure heart and a single mind. He asks no rich paneling, no rugs from the Orient, no art treasures from afar. He desires but sincerity, transparency, humility and love. He will see to the rest.

Holiday or Holy Day?

In the increasing secularization of our age the Lord's day, even among evangelicals, is fast losing its significance. This article may make you feel uncomfortable.

By DR. KENNETH L. MILES

OUR Lord through His faithful ervant Isaiah assured the people of udah that rich blessing would be in heir land if they showed genuine epentance (Isa. 58). The mere go-ng through religious motions, how-ver overtly pious, would not suffice. He wanted a whole-souled return to Him, the kind which issues in prac-cal righteousness.

One of the contingent require-ents is found in verses 13 and 14. The Lord promises, "If thou turn way thy foot from the sabbath, from oing thy pleasure on my holy day; nd call the sabbath a delight, the oly of the Lord, honourable; and halt honour him, not doing thine wn ways, nor finding thine own leasure, nor speaking thine own ords: then shalt thou delight thy-elf in the Lord; and I will cause hee to ride upon the high places of he earth."

There could be no clearer state-ent than this concerning the sanc-ty of the Sabbath. In our day, too, e must return to a clear conviction especting our use of the Lord's day. That firemen are required to be on unday duty there can be no reason-ble question, but we are now being eared to an economy which has al-ost every fifth person working on unday. More than this, many peo-le who are not required to engage business pursuits on the Lord's ay nevertheless use the day for eshly pleasure.

Marcellus in *Hamlet* asks very ointedly if undue importance is not eing attached to certain projects so hat God's day is being violated:

Good now, sit down, and tell me, he that knows, . . .
Why such impress of shipwrights, whose sore task
Does not divide the Sunday from the week . . . ?"

Certainly we are busier than our Creator wanted us to be if we have to profane the day of rest and worship.

Justice McLean, of the United States Supreme Court, foresaw a serious threat to the solidarity and permanence of our American way of life when he warned, "Where there is no Christian Sabbath, there is no Christian morality; and without this, free institutions cannot long be sustained." If the letter was given to the Jewish people, the spirit and principle were as surely given to the believers of the New Testament era: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God" (Ex. 20:8-10a).

There are, of course, extremes which must be avoided in this matter. That is true of most considerations related to the Christian life. One can be excessively austere—puritanical, as some folk like to express it—or one can be latitudinarian and smug. The former attitude is set out boldly by Brathwaite when he declares,

". . . I saw a puritane one
Hanging of his cat on Monday,
For killing of a mouse on Sunday."

The man with the very liberal view of Sunday and the appropriate behavior of Christians on that day will frequently take the text out of its context and make a pretext of Mark 2:27. And does it not sound convincing until one honestly examines it in its exact setting? "And he said unto them, The sabbath was made for man, and not man for the sabbath." Observe here that Jesus condoned the action of David's eating the shewbread as an exception to a fixed principle. Also, our blessed Lord made it clear to the Pharisees that it is unreasonable not to rescue the ass or the ox which had fallen into the pit on the Sabbath (Luke 14:1-6). What many people forget is that pulling the ox out of the pit is one thing, whereas it is quite another to plough with the beast on the seventh day. Of course the ass may need to be salvaged on the Sabbath, but it does not require currying all day so that the owner cannot get to the house of God. To be sure, the man is greater than the Sabbath, but the Sabbath has much to contribute to man also. George Herbert was right when he sang,

"On Sunday heaven's gate stands ope;
Blessings are plentiful and rife,
More plentiful than hope."

Recently one Sunday I was astonished to see a Christian college boy stealing through a back alley, tennis racket in hand, en route to a tennis court. Odd that he would use that furtive method? No. His conscience was telling him that tennis, although

Dr. Kenneth L. Miles is pastor of the Ballard Baptist Church in Seattle, Wash. Some of our readers will remember an article by him which appeared in THE ALLIANCE WITNESS *of January 14, 1959. With characteristic incisiveness he probed into popular wedding customs which actually are more pagan than Christian.*

This examination of the prevalent disregard for the Lord's day even among Christians should be read in a spirit of confession and repentance. An honest acknowledgment of the day as belonging to God rather than to ourselves may be the pivot which will turn our prayers for revival into a genuine preparation for the times of refreshing for which we yearn.

a wholesome sport, does not comport with Sunday rest and worship, especially for a true Christian.

When we want intensely to take certain action it is easy to find scriptural support. A conference grounds committee rationalized, Why not permit the youngsters to swim on Sunday? Why do they have to sit around all day and never dampen a toe? Sounds reasonable, doesn't it? But there are two things wrong with the argument: First, the implication that Sunday must be hopelessly dull. That is erroneous. There are multitudes of excellent ways to use the time and still retain the atmosphere of rest and worship. Bible games for the children are legion these days and walks through the fields and forests quicken the worshiping heart. The second thing wrong is the manifest unwillingness to be a little different for Jesus' sake. The cottagers around the lake had a witness borne to them when the Christians stopped the swimming practice and dared to be a little different for the Lord Jesus' sake.

The Christian life is a life of self-denial. If it does not include this ingredient it is unworthy of the high name. Daniel refused food on the king's menu which earlier had been offered to idols because there was an important principle involved. This writer thanks God for a father who refused to establish a filling station on his farm through which passed one of the busiest highways in Canada. He reasoned that the revenue would be high, but the eternal consequences of working his two growing boys on Sunday would be serious indeed. The same wise farmer, when all the neighbors were getting rich fast, would not grow tobacco and thus expose himself to the incongruity of telling his sons not to smoke while at the same time cultivating the poisonous weed for those who did. "Consistency, thou art a jewel!" Our love for Christ is surely at low ebb if we cannot sacrifice the little pleasure available on the Lord's day in keeping with the spirit of God's provision.

God honors men who take His Word seriously. Stephen Girard, the infidel millionaire of Philadelphia, one Saturday bade his clerks come next day and unload a vessel which had just arrived. One young man stepped up to the desk and said, as he turned pale, "Mr. Girard, I cannot work tomorrow." "Well, sir, if you cannot do as I wish, we can separate." "I know that, sir," said the young man; "I also know that I have a widowed mother to care for, but I cannot work on Sunday." "Very well, sir," said the proprietor, "go to the cashier's desk and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier of the new bank about to be started. After reflection Mr. Girard named this young man. "But I thought you discharged him?" "I did," was the answer, "because he would not work on Sunday; and the man who will lose his situation from principle is the man to whom you can entrust your money."

At the time the late Wilbur Wright was at the height of his fame and was acclaimed everywhere as "The Emperor of the Air," the king of Spain came to see Wright's incredible machine. A bodyguard presently said, "His majesty would like to see you fly." The inventor's answer was classic: "I'm sorry, sir, we do not fly on Sunday." Thank God for conviction like that.

The Soul That Prays

That soul that is accustomed to direct herself to God upon every occasion; that as a flower at sunrising conceives a sense of God in every beam of His and spreads and dilates itself towards Him in a thankfulness in every small blessing that He sheds upon her; that soul that as a flower at the sun's declining contracts and gathers in and shuts up herself as though she had received a blow whensoever she hears her Saviour wounded by an oath or blasphemy or execration; that soul who, whatsoever string be strucken in her, bass or treble, her high or her low estate, is ever turned toward God, that soul prays sometimes when it does not know it prays.—JOHN DONNE, 1571-1631.

When Nehemiah returned from Persia to Palestine he faced a prodigious task. Mixed marriages had become a scandal, the Jews were at loggerheads among themselves, the Levites were obliged to support themselves in the fields. The Book of Nehemiah closes with the record of the reformer's efforts in the matter of Sabbath-keeping. Salesmen from Tyre brought fish and numerous other commodities and sold their wares in Jerusalem on the Sabbath. This profanation of God's day was to Nehemiah intolerable. "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?"

The upshot was that Nehemiah ordered the gates surrounding the holy city to be closed and locked at sundown on Fridays and guards were set at watching posts. But lust for carnal gain will not die willingly. The merchants from Tyre parked and set up booths outside the city. "Then I testified against them, . . . Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath."

May God grant to us vigorous conviction such as that possessed by Nehemiah. Let us reserve our Sundays for the great things of the soul. We must discipline ourselves if we are disciples. Sunday must be a holy day, not a holiday. As our text with which we began has it, in Isaiah 58, "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." ◆ ◆ ◆

VOLUME 96 NUMBER 5

the Alliance Witness

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*
H. M. SHUMAN, *President-Emeritus*
NATHAN BAILEY, *President*
KENNETH C. FRASER, *Vice-President*
WILLIAM F. SMALLEY, *Secretary*
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*
CHARLES E. NOTSON, *Assistant Editor*
ANITA M. BAILEY, *Managing Editor*

SECOND-CLASS POSTAGE PAID AT HARRISBURG, PA.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

he unanointed mind cannot receive the things of God,
or can it see the signs of Christ's coming . . .

The Anointing We Need

By REV. ROBERT S. ROSEBERRY

ONE does not need great wisdom
understand that the international
nd national situations are deterio-
ting rapidly. Is the stage being set
r the superman, the Antichrist, to
resent his program for world peace
nd prosperity to all nations?

Out of the great sea of mankind
he superman will come forth with
reat pomp and will captivate the
inds of the world's statesmen. They
ill surrender to him the reins of
overnment and he will receive the
orship and adoration of mankind.
he Scripture says, "Whose coming
after the working of Satan with all
ower and signs and lying wonders,
nd with all deceivableness of un-
ghteousness in them that perish"
2 Thess. 2:9, 10).

Who will be able to stand before
im? How can we be prepared
gainst that evil day?

"Little children, it is the last time:
nd as ye have heard that antichrist
hall come, even now are there many
ntichrists; whereby we know that
is the last time. . . . But ye have an
nointing from the Holy One, and
e know all things. . . . The anointing
hich ye have received of him abid-
th in you, and ye need not that any
an teach you: but . . . the same
nointing teacheth you of all things"
1 John 2:18, 20, 27).

Great stress is being placed on
igher education these days as a
eans of keeping our nation's place
world leadership. Colleges are
owded to the doors and other build-
gs must be erected to care for the
xpected increases in enrollment.
he President desires that funds be
ade available to assist college stu-
ents. This seems a commendable
rogram. Candidates for the mission
eld are required to get higher train-
g if they are to be acceptable to
e boards for foreign work. Africa,
once thought to be the most back-
ward country in the world, is forg-
ing ahead and taking her place
among the nations. The people have
awakened to the value of an educa-
tion and they expect missionaries
from abroad to be well schooled.

But will this meet the need? As
important as education is, it will take
more than that. Spiritual conflict
must be fought with spiritual weap-
ons. The weapons of our warfare are
not carnal, but mighty through God
to the pulling down of strongholds
(2 Cor. 10:4). The early pioneers of
our Society may have lacked in ed-
ucational advantages, but they did
not lack in character and spiritual
stamina. They were iron men with
burning hearts: men of vision and
of full consecration. They went forth
with a call for life service and re-
fused to be deflected from their goal.

William Christie, of Tibet, is a
good example. He was a stone fitter
in New York when he heard the call
to foreign service. His training for
service was not extensive, but inten-
sive. His dedication to the Lord cut
all ties that bound him to an easy
life. For nine years he labored on
the Kansu-Tibetan border before the
Lord gave him a helpmeet. Again
and again his life was in danger, but
that did not deter him from seeking
to fulfill his mission. Oftentimes
weary, hungry and worn, he carried
on until a church was formed in West
China. Men and women of this sort
have been to Calvary and have died
to self and sin. They were God-
anointed men and women who led
the advance in many lands.

Rev. Robert S. Roseberry, for many years chairman of our missions in West Africa, is retired from foreign service. His heart still burns with the need of the church.

Before Jesus of Nazareth could be-
gin His ministry He had to be anoint-
ed of the Spirit. "God anointed Jesus
of Nazareth with the Holy Ghost and
with power: who went about doing
good, and healing all that were op-
pressed of the devil" (Acts 10:38).
Isaiah prophesied of Him, "The Spirit
of the Lord God is upon me; because
the Lord hath anointed me to preach
good tidings unto the meek; he hath
sent me to bind up the brokenheart-
ed, to proclaim liberty to the cap-
tives, and the opening of the prison
to them that are bound; to proclaim
the acceptable year of the Lord, and
the day of vengeance of our God"
(61:1, 2).

Jesus in all His earthly ministry
was the servant of the Spirit. De-
mons were cast out, the sick were
healed, the dead raised, all through
the Spirit. Even after His resurrec-
tion He gave commandment to the
disciples through the Spirit. He of-
fered Himself through the Eternal
Spirit without spot to God.

If it was necessary for Christ to be
anointed before He began His min-
istry, how much more is it necessary
for His followers to be anointed of
the Spirit. The same word is em-
ployed in describing their anointing
for service. "Now he which stab-
lisheth us with you in Christ, and
hath *anointed* us, is God" (2 Cor.
1:21). "But ye have an unction
[anointing] from the Holy One" (1
John 2:20). "But tarry ye in the city
of Jerusalem, until ye be endued with
power from on high" (Luke 24:49).
This was to be their anointing for
service. Although they had been
with Christ after the resurrection and
had seen all His mighty miracles be-
fore His death, they were not ready
to preach without the anointing of
the Spirit.

For years I have been convinced

that we need more God-anointed men and women on the mission field and in the ministry at home. Only God-anointed men can lead believers into a full experience with Christ. It is the key to the situation in every land. The Christians of the Early Church had the maximum of freedom in their work blazing new trails under the Spirit's leadership. Superadministration can be a great hindrance to the Spirit's work and also hinders divine initiative. No cut-and-dried program will be effectual in promoting the best welfare of the church.

In his ministry Paul followed the general policy of the Council in Jerusalem, but he was never bound by it. He was led day by day by the Spirit. The one instruction given to the Moravian missionaries was, "Be guided in all things by the Spirit of Christ." Without the help and manifestation of the Spirit the evangelization of a tribe or village is impossible. People may be educated but they cannot be evangelized by the methods of man. Paul's one method was the preaching of the cross with great assurance and with power. Writing to the Thessalonians, he said, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Ep. 1:5).

The mind enlightened by the Spirit of God is the solution to the question on how to avoid stagnation and dryness in the ministry. New vistas of truth continually unfold to the vision and become real in the life. The Bible becomes a treasure house to be explored continually. Paul says, "That I should preach among the Gentiles the unsearchable riches of Christ." Exploring among these riches with an anointed mind is a wonderful experience. How rich, how full, Christ becomes to the servant of God who digs deep into the mines of truth.

The unanointed mind cannot receive the things of God. "Now we have received, not the spirit of the world, but the spirit which is of God. . . . But the natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned" (1 Cor. 2:12, 14). The tragedy of higher education is its being confined in great part to the natural plane. Minds are exposed to and can understand sciences, but they are closed to the revelation of God. Men scoff at spiritual things because they do not have any light beyond the natural mind. There is danger even in our Bible colleges of missing the mark and of giving the students only the letter of the Word and not the Spirit of the Word.

Today there is great confusion of voices. Over the same radio station that gives forth the truth in all sincerity, lying prophets and false cults blare forth their false propaganda until the listeners have great difficulty in knowing the truth. The cults are so plausible in their presentation of their claims that they would deceive the very elect if the Spirit of God were not present to enlighten the mind. "Ye know all things" (1 John 2:20) is the word to the child of God. The anointed one will know the truth. "He is antichrist, that denieth the Father and the Son." Communism is capturing the minds of millions of uninstructed people in heathen lands with its false philosophy. The lullaby doctrine of the modernist in this country has put many to sleep, and they are unaware that the great day of the revelation of Jesus Christ is near at hand.

As we study the record of the birth of Jesus Christ, we find that very few people were expecting Him. Wise and learned men knew the prophecies and could turn to the chapter and verse that named the place where He would be born, but they were not interested in the fulfillment of the prophecy. They were blind leaders of the blind.

Probably the most remarkable man in Jerusalem was Simeon. He was an old man at the time of the Saviour's birth. He had had no visitation of angels, neither had a star led him to Bethlehem. Some have thought that he was a priest, but the Word does not say so. It does say that he was "just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus . . . then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (Luke 2:25-30). If there had been a thousand babes there that day, Simeon would have known the Christ.

"Who may abide the day of his coming? and who shall stand when he appeareth?" Will the church be ready for His coming again? The account of the ten virgins in the Gospel of Matthew teaches us the importance of having oil in our lamps and a supply for emergencies. No one knows how soon the midnight cry may go forth: "Behold, the bridegroom cometh; go ye out to meet him." It will be too late then to find oil for lamps that are going out.

For many years the word has gone forth that the Lord is coming soon. The Laodicean age is upon us and we are counseled to anoint our eyes with eyesalve that we may see. How blind the people of Israel were at the time of Christ's first coming. Will we recognize the signs which are so apparent today and be ready for His appearing? The anointed ones will know. This anointing abides through the darkest nights. "The same anointing teacheth you of all things, and is truth, and is no lie." ◆ ◆ ◆

Quotes from Our Contemporaries

In an editorial in *The Free Methodist* James F. Gregory states:

"When we go forth in our own strength, we have nothing to show for our effort. When it is not so much our love of the Master and of men, but the lure of a little recognition, that motivates our work, our satisfaction is hollow and failure our only reward."

Urging Christians to more fervent efforts in personal witnessing, Emmett Keller, in *The Free Methodist*, says:

"We cannot all be Peters, Pauls or Johns, but we can be Andrews, finding men whom we can point to Christ. Mass evangelism has its place, but personal evangelism cannot be done away with."

There can be no "half-Christians," according to T. A. Hegre in *The Message of the Cross:*

"The unalterable conditions for salvation are repentance and faith. Repentance *is turning from sin;* faith *is turning to Christ. It is impossible to walk in two directions at the same time."*

ISAAC WATTS on

The Inward Witness to Christianity

EXCERPTS FROM HIS SERMONS, SELECTED BY DR. GEORGE WELLS ARMS

THE other day I came across a volume of sermons by the famous hymn writer, Isaac Watts, printed some 240 years ago. As a matter of interest I started to read it and found it so profitable that it occurred to me that I might pass on some of its blessings, if it is possible to condense sixty-four pages into the space allowed a correspondent without squeezing all the life from it.

The first three sermons are on the single theme, "The Inward Witness to Christianity," based on the text, "He that believeth on the Son of God hath the witness in himself" (1 John 5:10). This witness is not some mystical voice from within telling us that we have eternal life, but it is the fact of our faith, which is the proof or evidence that we have eternal life. This is how Isaac Watts puts it:

"The word *witness* is used frequently by our translators to signify testimony or evidence." Also "those words in the Greek which we render 'faith' and 'believing' are continually used in the New Testament to signify faith, a saving faith; because they do not signify in their natural sense the believing of a truth but the trusting in a Person."

It is having this kind of faith which becomes the inner witness, or evidence, that we belong to God.

"Eternal life consists in happiness and holiness; 'tis made up of these two, and there is such a necessary connection between them that they run into one another." "When a soul is made sensible that all its iniquities are forever canceled, that God will never avenge any of his crimes upon him; when he knows that this God who has a right to punish with everlasting revenge is at peace and will demand no more satisfaction for his sins; this soul then has the beginning of heaven. This is a part of final blessedness and of complete eternal life."

"This happiness of eternal life consists also in the special favor of God, which is distinct from the pardon of sin; for 'tis very possible for a criminal to be pardoned and not to be made a favorite of the King. The favor of God, and a sense of this favor, is a great part of heaven." "Where these are found (happiness and holiness) heaven is begun; eternal life has taken possession of the soul, and this evidently proved the doctrine that effected it to be divine."

"Holiness may be described by these five necessary ingredients of it:

"1. An aversion to, and hatred of, all sin.

"2. A contempt of the present world in comparison of the future.

"3. A delight in the worship and society of God.

"4. Zeal and activity in His service.

"5. A hearty love to fellow creatures, and more especially to fellow saints."

The valuable discourse on these heads must of necessity be omitted.

"To see a man raised above this world, and yet exercised in all the duties of life; to see him live with a holy superiority to all things below heaven, and yet fulfilling all his relative duties among men with diligence; to see a man ready every moment to be gone from this world, and yet content to stay here as long as his Heavenly Father pleases, under the troubles, and burdens, and agonies of this life too; this shows the religion to be divine, and from heaven: *He that believes has this witness in himself;* and where faith raises high, this witness appears evident and glorious."

"I grant that every one of these instances and all these parts of eternal life which I have now described are not to be found equally in all believers; nor are they in every believer in a very eminent and evident degree. But if we take all of them together—pardon of sin, peace of conscience, the favor of God and a sense of His love, a pleasurable harmony of all our powers, an aversion to all sin and hatred of every iniquity, a holy contempt of this world, in the pleasures as well as in the pains and sorrows of it; delight in the worship of God, and desire after His enjoyment; zeal and activity in service for God, with a sincere aim for His glory, and a hearty love to fellow creatures and fellow Christians: I say, if we join all these together we shall find that the Christian religion has a witness far superior to all other doctrines that ever pretended to divinity. We shall find that every believer has something of all these qualities wrought in his heart, and it is exemplified in his life."

"Many and glorious are the outward testimonies that God has given to our religion, both in the days when His Son Jesus dwelt on earth and in the time of the ministration of the apostles who followed their blessed Lord. . . . But God has

Isaac Watts (1674-1748) is probably best known to our generation for his hymns: "When I Survey the Wondrous Cross," "Jesus Shall Reign," "Our God, Our Help in Ages Past," etc. Yet for nearly forty-five years he served the Mark Lane Congregational Church in London, first as assistant pastor, then pastor, and finally, when his health broke, as senior minister.

Dr. George Wells Arms, pastor-emeritus of Bedford Presbyterian Church in Brooklyn, N. Y., is now retired and lives in Lansdowne, Pa. He has contributed a number of articles to THE ALLIANCE WITNESS, *as well as having written a number of tracts.*

taken care to furnish every true believer with a sufficient witness of Christianity; we are not left void of evidence at this day. *He that believeth hath the witness in himself.* This is a witness that dwells more in the heart than in the head." The Christian is able to say, "I feel that I am quite altered from what I once was, I am a new creature, and the change is divine and heavenly. There is something within me that bears witness that my religion is from God."

"'Tis true indeed, this is a testimony that cannot be communicated to others in the same measure and manner that it is felt by the persons that believe. It is like the hidden manna which none knows but they that taste it; yet to those who do partake it shines out in their lives; and it is a shame to those that profess to be believers that in all things they look so much like the men of this world and don't discover it in their lives. If we are the epistle of Christ we shall be, in some measure, 'known and read of all men' (2 Cor. 3:2, 3)."

"Consider then, Christians, and be convinced, that the gospel has a more noble inward witness belonging to it than is derived from ink and paper. This is a very rational evidence also, and may be made out and justified to the strictest reason. It is a universal witness to the truth of the gospel; for it belongs to every true Christian."

"These things have I written unto you that believe on the name of the Son of God; that ye may know ye have eternal life" (1 John 5:13).

◆ ◆ ◆

Come, Ye That Love the Lord

Come, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
While ye surround His throne.
Let those refuse to sing
Who never knew our God;
But children of the heavenly King
May speak their joys abroad.

The God who rules on high,
Who all the earth surveys,
Who rides upon the stormy sky,
And calms the roaring seas:
This awful God is ours,
Our Father and our Love;
He will send down His heavenly powers
To carry us above.

—Isaac Watts.

1961 Summer Conferences, Conventions and Camps

Arlington, Tex.	June 22-28
Suncrest, Pa.	June 16-25
Delta Lake, Rome, N. Y.	June 30–July 9
Camp Hebron, Attleboro, Mass.	July 2-9
Big Sandy Conference Grounds, McGregor, Minn.	July 2-9
Mill City, Pa.	July 7-16
Alliance Redwoods, Camp Meeker, Calif.	July 22-30
Toccoa Falls, Ga.	July 1-8, 10-16
Canby, Ore.	July 6-16
Glen Rocks, Rosseau, Ont., Canada	July 15–August 26
Mahaffey, Pa.	July 21-30
Beulah Beach, Ohio	July 22–August 6
Old Orchard, Me.	July 24-30
Edinboro, Pa.	August 4-13
Summit Grove, New Freedom, Pa.	July 1-9, August 4-13
Lake Okoboji, Arnolds Park, Ia.	August 4-13
Springtown, Pa.	August 25–September 4

For further information write

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th Street **New York 36, New York**

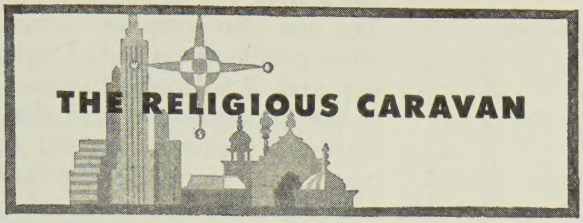
A Catholic Priest Appraises Protestantism

A Roman Catholic priest, I. Rosier, presently professor of the Catholic University in Santiago, Chile, is the author of two books which have reached the category of best sellers in various languages. His latest work, written in Spanish, is a small book entitled *Sheep Without a Shepherd* ("Ovejas sin Pastor"). In it he analyzes the phenomenon of the de-Christianization of the West. The final chapters are a sharp analysis of Protestantism in South America. Since the author resides in Chile, almost all his references are to the "sects" which labor in that country.

Rosier frankly expresses his admiration for the Evangelicals. He writes, "What attracts people to Protestantism is the Person of Christ and His doctrine. In comparison with this, the particular doctrines of the diverse sects are of secondary importance. Love to Christ, the beauty of the Christian life in the small communities, the deeper possession of the sense of personal life and the preoccupation with salvation of souls explain the influence Protestantism has with the people. . . . What almost all the sects possess in common and the reason that almost all sects have communion one with another is this love of Christ that we have just mentioned."

In another paragraph the priest speaks almost as a Protestant when he says, "Protestantism has opened the direct way to Christ, while Catholicism is as if the authentic face of Christ were hidden by civilization and the complications of so many centuries. It is true that not all that is in Catholicism leads immediately to Christ. It is for this reason that simple folk, once in the current of Protestantism, come to the point of no longer considering Catholics as Christians. The gospel appears to them as a new revelation. From this viewpoint it is possible to say that Catholicism has become a doctrinal church without life and Protestantism is a vital church without doctrine."

Rosier arrives at the conclusion that "the vigor of young Protestantism in South America is impressive. It is similar in vigor to ancient Christianity and to the vigor of the Reformation in its beginning." In another place he says: "Almost every newly converted person to Protestantism makes himself an apostle. He has a strong spirit of abnegation and of mutual help. By his street testimonies, by his personal conversations, by his leaflets, and especially by his example, he puts the people in contact with Christ."—Translated by Rev. Henry Wagoner. From *Senda*, "Servicio Evangelico Noticioso de America," San José, Costa Rica, January 15, 1961.



DAVID R. ENLOW, Reporter

AT HOME

Plate second missionary medicine convention: The second International Convention on Missionary Medicine will be held December 26-29 on Wheaton (Ill.) College campus. More than 2,000 medical missionaries, doctors, dentists, nurses, students and mission board executives are expected at the event, according to J. Raymond Knighton, executive director of the coördinating Christian Medical Society.

●

Drop in released-time enrollment in New York: During 1960 the number of public school pupils enrolled in the released-time program for religious instruction in New York decreased to 106,136. This was a drop of 5,677 from the previous year. The main loss, as indicated by the Board of Education figures, was in the elementary and junior high schools.

●

Clerics accuse Bishop Pike of heresy: A group of Protestant Episcopal clergymen in Georgia have accused the Right Rev. James A. Pike, bishop of California, of "disbelief in the virgin birth of our Lord, the doctrine of the Holy Trinity as stated by the church, and the necessity of salvation through Jesus Christ alone." The letter, addressed to the bishop of Georgia, was signed by Rev. W. Bruce Wirtz, the secretary of the Tri-convocation Clericus of the cities of Albany, Dublin and Thomasville.

●

Nazarenes gain 10,792 members: In a strong four-month denominational effort, the Church of the Nazarene received 10,792 new members on profession of faith. The crusade, which ended February 1, started with special church-wide prayer and a witnessing campaign in which about 1,800,000 persons were contacted. The "Try Christ's Way" program officially started the church on its 1960-64 quadrennial theme of "Evangelism First."

ABROAD

Christmas services on Quemoy and Matsu: Led by Dr. Chen Weiping, former chaplain of President Chiang Kai-shek, a team of Chinese pastors and foreign missionaries conducted Christmas services on the two nationalist-held offshore islands of Quemoy and Matsu. A congregation of 200 crowded into the tiny chapel on Quemoy.

●

White Russians seek refuge in Hong Kong: In addition to the hundreds of thousands of Chinese refugees who have found a haven in Hong Kong, there are thousands of White Russians who have sought temporary asylum in the colony. Of the 250 there at present, many were born in China or fled with their parents from Russia following the Bolshevik revolution. Some have come from the slave camps of Siberia. The Far East News Service reports that an effort is being made through various Christian groups and Russian-speaking missionaries to assist them.

●

Tribal Christians fight Communism: There are reports from North Laos of a spontaneous uprising on the part of many Mèo Christians against invading Communist forces. There are over 4,000 evangelical Christian Mèo and Khamou tribespeople in the mountains of Laos; they first heard the gospel about ten years ago through Alliance workers.

●

Wall unearthed in Jerusalem: Municipal laborers digging the foundation of a school in the old city of Jerusalem have unearthed a wall believed to be part of the ancient wall of Jerusalem built by Herod the Great twenty centuries ago. Excavations have revealed the wall was built of huge stones running from north to south, parallel to the wall of the mosque. Diggers have unearthed an eighty-foot section about six feet high.

●

Plan Presbyterian institute in Brazil: As a result of a $350,000 joint "birthday gift" of women of the Presbyterian Church in the U. S. (Southern) and the United Presbyterian Church in the U. S. A., ground will soon be broken in Brasilia, Brazil, for an institute to train Protestant laymen from throughout Latin America. The *Institut Nacional do Leigo* will include workshops and other study groups for discussion of social, economic and religious problems.

●

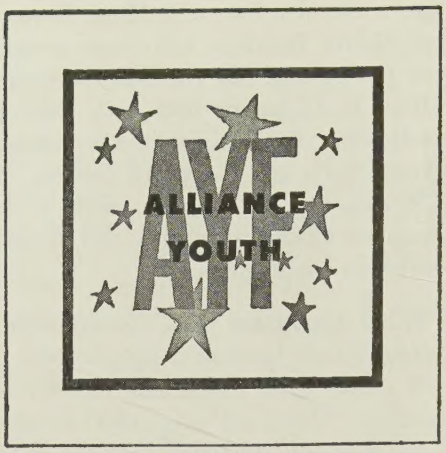
"Best seller" in Angthong: Missionaries in Angthong, Thailand, report that Buddhist priests of the town have become regular borrowers of one particular book. Its title: *Peace with God,* by Billy Graham.

●

Report on Bible distribution in Africa: The huge task of translating the Bible into some eight hundred different African tongues is only half finished. So says Rev. Maynard W. Booth, secretary of the British and Foreign Bible Society, Southern Rhodesia. He said the complete Bible is available in 48 different African languages, the New Testament in an additional 96, and single Gospels and other parts of the Scriptures in another 184 languages.

PEOPLE SAY

Nigerian governor gives Christian testimony: "I accept as the absolute truth, that Jesus Christ is the Son of the living God, and that for my sake He died . . . so that if I believed in Him—I do believe in Him—I should not go to damnation but live with Him forevermore." This statement marked the installation of Sir Francis A. Ibiam as the first African governor of Eastern Nigeria.



DONALD MORELAND, Editor

The Effective Witness

By VICTOR L. OLIVER*

The church offers to the AYF member many avenues of service. The question a young person must ask himself is, "With all this effort and service am I an effective witness?"

Before young people can become effective witnesses they must first recognize the *principles* of witnessing found in the Scriptures. Jesus taught and commanded His followers to "preach the gospel to every creature" and to "make disciples of all the nations" (ASV). Christ's main purpose in coming to earth was "to seek and to save that which was lost."

The witness must have some *preparation* before becoming effective. God only uses clean vessels in His service. David realized this when he prayed, "Create in me a clean heart . . . then will I teach transgressors thy ways." Daily there must be a frank confession of sin and a regular time of prayer and Bible study. A life clean through confession, assured through prayer and guided through the study of God's Word is essential for the effective witness.

As well as the principles and preparation in witnessing, there must be some knowledge of the *preliminaries*. It is necessary to recognize that men and women are utterly depraved. The Bible says they are "lovers of their own selves, . . . lovers of pleasures" and they love "darkness rather than light, because their deeds (are) evil." When young people see the magnitude of the task in this light they will realize the necessity of their complete dependence on God to lead vile sinners into the light of Christ.

There are two basic procedures to follow when witnessing. These form a *pattern* for the effective witness. First, the problems and needs of the seeker must be understood; and second, the witness must offer God's solution for these needs. All spiritual problems are centered around man's relationship to God and to his fellow man. If we believe the "Saviour can solve every problem," then we can present Christ as the answer to the needs of every man.

If young people are effective witnesses the result will be a divinely recreated *product*, a spiritual babe. When a human baby is born the mother never leaves it to feed itself. The baby does not have sufficient knowledge to do this. In the same manner a spiritual babe needs feeding from God's Word. He needs to be instructed personally in the fundamentals of Christian living. The result of a personal follow-up ministry in the life of a new convert will be another mature Christian, one who becomes an effective witness himself.

Finally, it is essential to mention the *power* of the effective witness. When young people feel the need of the Holy Spirit and ask Him to empower them for service He gladly takes over the reins of their lives. The one who witnesses cannot convince people of sin and of righteousness and of judgment to come. This is the appointed task of the Holy Spirit. Without a personal enduement of the Holy Spirit in the life it is impossible to be an effective witness.

This article is written primarily to enable young people to see that it is their privilege to experience the joy of being an effective witness.

*Mr. Oliver is assistant pastor of the C. & M. A. Church in Flint, Mich.

Tape Recorded Program Package for Spring

Here is your answer to something new in youth programing. It is a full tape containing three features, each complete with instructions. These three programs are:

"Easter Echoed"—a complete fifty-minute seasonal program prepared to explain the vital Easter message to your spiritually needy friends.

"After High School, What?"—a practical vocational program exploring the questions asked by every student as he looks forward to graduation.

"AYF Leadership Chips"—a stimulating aid for the youth adviser and AYF officers to assist them in carrying out their important responsibilities.

This material may be ordered from NYMISCO Productions, Nyack Missionary College, Nyack, N. Y. The rental fee is four dollars. Further information may be had from the National Youth Office.

Briefing Sessions on Witnessing

A publication entitled "The Effective Witness" has been prepared for youth fellowships in the form of six briefing sessions on witnessing. "The Effective Witness" is included in the looseleaf guidebook packet prepared for the first two quarterly emphases, "Give Youth the Truth Crusade" and "Youth Give the Truth Crusade." The packet will give complete instructions and will include promotional posters and aids for all phases of these two emphases. One guidebook packet is sufficient to get your AYF under way in this splendid program. The price is two dollars and it should be ordered from the National Youth Office, 260 West 44th St., New York 36, N. Y.

Humor in the Scriptures?

By Helen Sigrist

rve Him with Mirth, the Place of umor in the Christian Life, by Leslie Flynn. Zondervan Publishing House 960), Grand Rapids, Mich. 191 ges, $2.95.

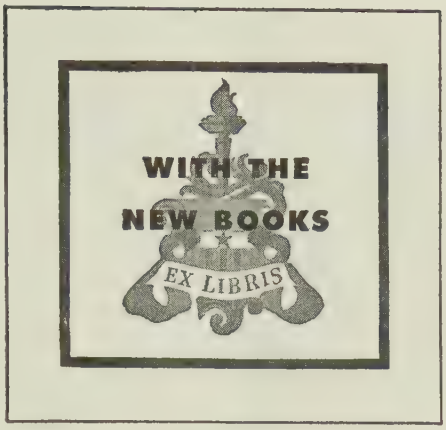
There have been Christians who con-dered humor unspiritual or even evil; rhaps there are a few still, though this viewer does not know any personally. deed, some of us have a problem eping an unruly sense of humor under e control of the Holy Spirit. Leslie B. ynn has written a book to defend umor, including a chapter on standard planations of why we laugh. He also ts forth his thoughts on humor in the ible and God's sense of humor, and ese follow a trend among Christians hich some of us view with alarm.

There should be no denying that umor is no sin. Though like all human aits it can be perverted, it is a God-ven faculty which helps to make liv-g in a sinful world bearable. Those ho are deficient in humor are prone nervous breakdowns and likely to vervalue their own opinions. If dic-tors are often humorless, so are bigots id founders of religious heresies.

This book certainly proves how peo-e differ in their concepts of humor. ot everyone thinks, as does the author, at the head of a praying mantis is nny, and of course this doesn't matter. ut when it comes to humor in the ible, differences will be sharper and ore meaningful. The Bible contains onic passages; it has wordplays and gures of speech, all of which Flynn assifies as humor, as he does the use symbols (because they are odd and range), such as the beasts of Daniel id Revelation.

How many will agree that the whole ncept of retribution is humorous? The thor's humor examples include the owning of the Egyptians, the punish-ent of Ahab, the lions crunching the nes of Daniel's enemies, and like im stories. A prime sample is the nging of Haman on his own gallows, event which Mr. Flynn concedes was t funny to Haman or his family but which we are to see the element of medy. Well, some do, evidently.

The Bible uses word pictures to help eatures of dust understand the In-ite and Eternal; it speaks of the eyes God, the arm of God, the sheltering ings of God (as of a mother bird), e repenting of God (though we know e is changeless)—and we are told, too, at "he that sitteth in the heavens shall ugh." From this we learn how pitiful e the pretensions of man and Satan



compared to the Creator's omnipotence. Somehow this is not what comes out in the book. Here God's laughter seems all too human, even malicious; in its gentle and kindly aspects it seems to reflect man's frailty. Speculations on the relationship between humor and God might best be confined to the observation that He created our sense of humor.

There is a tendency these days to create an image of God less horrendous than the calves and idols the Israelites kept making, but perhaps more like the laughing Buddhas of China, folksy and easy to understand. Whatever the intention, that which diminishes in Christians their sense of the infinite mystery and majesty of God, that which reduces the remembrance of the awe and adoration owed Him, will at the same time make impossible any genuine closeness to God or deep sense of His love.

This book closes with a thirty-five-page appendix made up of jokes evidently intended for use in sermons, at church banquets, and the like. Most are old friends from magazine fillers. Many have been met in run-of-the-mill sermons, some of them many times. Pastors and teachers need illustrations; excellent ones come from their own experiences, some from literature, some from daily papers. The custom of relying on joke collections and illustration anthologies is very painful for listeners who remember what they hear and read —and it is doubtful if those who cannot remember them are likely to profit much from their use.

Pessimistic—but Hopeful

By John F. Gates

Of God and Men, by A. W. Tozer. Christian Publications, Inc. (1960), Harrisburg, Pa. 133 pages, $2.75; $1.50 paperback.

There are many fine books in the field of Christian literature that are instructive—merely so. There are other volumes within the same category which are rich in devotional insight. Lone and far between, however, are those volumes which possess the prophetic dimension. *Of God and Men,* stemming from the heart and brain of Dr. A. W. Tozer, editor of The Alliance Witness, belongs in the last-named classification.

The volume is addressed to professing Christians, and is written in epigrammatic style. Some of the sentences fall more like body blows (Tozer is never one to "pull any punches") than propositions against the reader: "With Bibles under their arms and bundles of tracts in their pockets, religious persons now meet to carry on 'services' so carnal, so pagan, that they can hardly be distinguished from the old vaudeville shows of earlier days" (p. 19). "True religion leads to moral action. The only true Christian is the practicing Christian" (p. 58). Even the titles are designed to arouse us from our lethargy: "The Cross Does Interfere," "Holiness Before Happiness," "Books and Moral Standards," "On to El-beth-el," etc.

Yet despite these excellencies, it seems sometimes as if the author takes quite a pessimistic, almost a dark, view of the state of the church today. He seems to have almost no sympathy with certain classes of people within the ecclesia or church community: the Christian scholar, particularly the Bible translator; the Christian athlete, and the evangelist of the contemporary scene. Perhaps, however, he does not expect the reader to interpret all that he says with strict, narrow literalism, but rather, in Kierkegaardian fashion, he strives to jolt the reader out of the mold of the commonplace through the technique of literary exaggeration.

At other places it seems as if the author regards suffering as the only possible remaining purifier of the church. Yet he is positive on the point that no amount of suffering can be considered vicarious, nor can it be added to the one complete sacrifice of Christ upon the cross. He also says he is against abuse of the body, the temple of the Holy Spirit, as an aid to spirituality.

The book has left the reviewer in a kind of quandary as what means he is to take to become a better Christian. Where do I find "perfection"? In mysticism? In negation of will; in a new act of committal? Or is the alternative one of despair?

Lest one should think, however, that the author leaves his reader hanging on a cross of shame without a resurrection, the last two chapters of the work, "The World to Come" and "Maranatha! Glad Day!" afford an assurance of optimism which yields the book its proper climax.

What do the Christians in Congo feel about the present state of affairs there? We have read anxiously the reports and comments of newsmen, statesmen, businessmen and missionaries. Now a Congolese church leader has written. His appeal to the missionaries both on the field and in the homeland reveals his grief and concern in the setting of a confident faith. Mr. Kuvuna writes in his typical allegorical style.

THE ALLIANCE WITNESS *received more than one translation of this letter from missionaries on furlough. One of them wrote, "I was so moved by the enclosed letter, mimeographed copies of which Tata Yoeli sent to each station and to friends at home, that I couldn't resist translating it. As an expression of fellowship, an effort to encourage, a plea for understanding and prayer for himself and his people, I think this is pure gold. What God has done in Yoeli's life is all of heaven. Praise the matchless name of Him whom we serve! It seemed to me that many, having read reports of cruelty and savagery in Congo, would be blessed in heart by this touching letter from a Congo man who, except for God's grace, might be a leader of the butchers delighting in morbid violence. Here is the sweetness of a mother's love, the gentleness of an intimate friend, the faith of a Paul and the strength of character the indwelling Spirit alone imparts."*

The continuing tragic events in the Congo should cause Christians in America to intercede before God until threats are removed and peace is restored.

Congo Journey—1960-61

By REV. JOEL KUVUNA

TO THE MISSIONARIES:

Greetings to all the servants called by the Lord and counted acceptable by His yardstick. Therefore you were sent here to the people of Congo to serve the Lord in His vineyard.

I want to write this little letter to tell you that I was on a journey. And I want to tell you all that I saw on my journey. I believe many need to hear what I experienced.

When I began that trip I arrived at the village of First Thessalonians 2:12. "That ye would walk worthy of God, who hath called you unto his kingdom and glory." I there asked myself, "Has God examined me and found me worthy?" Then I came to another city named Exodus 3, where God examined Moses and found him worthy. There I learned of the hard work God gave Moses to do.

I then journeyed to Joshua 1:1-9. When I had talked to Joshua and he had told me of his difficult task, I took to the road again and arrived at Joshua 14:1-12. There I asked a man named Caleb to explain the divisions of the Promised Land to the tribes. Having discussed the boundaries, we walked through them. At one point I asked him, "And who owns this section so full of rough mountains and enemy peoples?" Caleb replied, "It is I who received this portion." I asked, "For what reason did you accept this country so full of wild mountains and foes?" He answered, "My God decided I was the one to serve Him in this country which is as it is." I declared, "If it were I, I couldn't accept a country like this." He only said, "Since my God assigned it to me, I am ready for it."

On the road later I saw another and asked him, "Why did Mr. Caleb agree to take that possession?" The man replied, "That man Caleb is another kind of man and a good Spirit is in him. He has no fear whatever. He is not nervous. He knows perfectly that God is with him and he has strength enough." Then I recalled that Caleb had told me, "I don't look at the mountains and the foes; I just look to my God and I don't expect to be defeated by mountains and enemies. If I were overcome then God would be overcome. But I know perfectly well that there is no defeat to those who walk with God." Oh, I too recall that He has told us, "I have overcome the world." The land Caleb received was a land overrun with crags and warriors, but his feet trampled them all victoriously!

The following day I went on to a city named Nehemiah 1. I asked them there if Mr. Nehemiah would give me a place to sleep. They told me Nehemiah had gone to Jerusalem so I continued on to Jerusalem. When we met, Mr. Nehemiah received me and in our conversation I told him "Approaching the city I overheard many mighty men ridiculing you Nehemiah, and they are preparing to do many evil things to you. What is your reason for coming here to such a work?" He gave answer, "It is because I know God has judged me to be fit to serve Him here. Thus I am not afraid of these my enemies for they will yet be shamed. My God is with me indeed. So I do not regard the foe—I look to my God who sized me up and sent me here. I have no idea of defeat. God is not defeated."

After that I wanted to see the four Hebrew young men, so I went to Daniel. When we met we talked much together, for he has long been my friend. I endeavored to counsel him to flee, for as I passed in the road I witnessed the plans of some wicked men to throw him to the king's lions and his friends to the king's furnace. They shouted, "No, no! Ah, Mr. Kuvuna, we are not afraid at all. For God our Father decided we are the ones to make Him known to these who do not know Him in this land, so they will know and believe and serve Him. Their lions and furnace will but bring glory to our God. If the lions eat us, God will be eaten. If we are burned in this fire then God is also burned. For we know for sure that our God is in us. We are not uncertain or afraid at all—for we were chosen by Him."

When I arrived in the city of Oregon [this no doubt refers to his visit to Council in Oregon in 1960] I saw how the missionaries were examined and apportioned the lands to which they would go. There I saw that every land has its rough mountains and enemies. I saw how you missionaries were chosen to come to Congo. And woe to you, here in Congo are mountains and enemies. Then I thought, "If it were I, I could not consent to go to that

D. R. SHEPSON

Pastor Luidi Kinlala, shown here with his wife, is the oldest of our Congo pastors

nd so full of mountains and ene-ies." But His promise is, "Lo, I n with you alway." No man will thstand you.

"There shall not any man be able stand before thee all the days of y life" (Josh. 1:5). I asked, "Can r God change His promises now?" ou replied, "No, no! Our God does t alter His Word, and He Himself anges not whatever." Indeed I am ateful.

Continuing my travels I reached e land named Congo. Then I ked who served God in that land. ne people told me that mission-ies did. *"Mama, Mama!* How d," I cried. "What stupid kind of ople are they to come to a land ll of mountains and enemies? For is land truly surpasses the other nds I traveled in for mountains d enemies." But the missionaries ided me, "No, Mr. Joel Kuvuna, r God chose us and gave us this nd and the responsibility for the uls of the Congolese."

I tried to warn some of them, When I passed on the roads I saw ny enemies that plan to do you rm and only harm." But they swered that they do not look at emies at all but at their God who easured them and judged them fit serve Him in this land of Congo. ur eyes are not on people but on d. If they do evil to us they have ne it to God. We will succeed and ly succeed, for He who promised faithful."

Yes, in this whole tour of mine I observed this: everyone who truly trusted in Him had peaceful hearts, for they have a God who is fearful in power and all strength is His.

At last I arrived at a village called "God Is not Mocked," and another named "God Is a Consuming Fire." There I met a Son and I asked Him who He was. He replied, "I am the Son of power and I am given all power in heaven and in earth and under the earth." Then I told Him that I had been on a journey but now my journey was ended in this place. Another time or another day I shall begin again.

My journey is not yet finished. When I have returned from future trips I shall write more to you.

Greetings to you missionaries. I have been unable to write to each individual but have sent this letter to each station, for I believe that in your fellowship you will read it together.

I am burdened that perhaps among you are some who might write of the mountains and enemies which are here. I think that some young ladies and even men might be slow or fearful to come to Congo. I was happy in my trip in your country. I met many who have hearts which think of the Congolese. But in this time of trial, woe is me! I do not sleep much some nights and I get no rest and I am ashamed to write to my friends in America. I am ashamed because of what they are hearing about the Congolese. Sirs and ladies, you old-timers and newcomers, rise! stand firm! for this land is your reward and your crown and your glory and praise.

Abraham had no peace; he could not sleep. Why? He was concerned about Lot. Pray for me. Intercede for me. Do not regard my shortcomings but pray for me. I and my country and my brethren do not understand what we do. Intercede for me before God and before my American friends (Gen. 18:22-32).

Your child in the faith,
Joel Kuvuna. ◆ ◆ ◆

Renewed Contacts with Tibetans

By REV. M. G. GRIEBENOW

We had the pleasure recently of meeting the brother of the Tibetan Dalai Lama, Gyalo Thontrup, here in Hong Kong. We had seen in the paper that he and his wife and mother were in the city en route to India after being at the United Nations in New York. I found he was staying at the Miramar Hotel not far from the Alliance Press. Since he was not in his room when I called, I wrote a message for him in Tibetan. Soon he called me on the telephone and we arranged a meeting at the hotel. Later he and his wife came to the Press and we took them out to the house for tea and had a most delightful visit. We were sorry his mother could not come. She was ill at the time.

Gyalo Thontrup insisted that I try once more for a visa to India so that we may help with the rehabilitation of the 55,000 Tibetan refugees now in India.

A letter has just come from Mr. Vittoz in India, who is working together with another person on the revision of the Tibetan Bible. He is asking me to check their revised translation and will send me a book or two at a time. The first will be the new translation of the Epistle to the Galatians.

These new contacts have stirred up the dying embers of the hot fire within my soul for Tibetans. As Gyalo Thontrup told me of the 22,000 young people under the age of twenty-two now in India needing an education I could not suppress the longing to be back with these dear people. ◆ ◆ ◆

The Girl Graduates Pay Off

By MRS. G. A. BUCHER, *Chile*

In the United States a century ago an interesting character was the circuit rider going by horseback to reach the scattered preaching points of his widespread parish.

In Chile at the present time the nearly two hundred outstations of our Christian and Missionary Alliance must be visited in much the same way. Modern innovations have made an impact, true; some of our pastors use bicycles or manage to hitchhike with a friendly truck driver. But since the outstations are generally a secondary concern, even with careful planning they receive on an average only about one visit a month.

Seeing this urgent need, the able wife of one of our national pastors launched a new idea in the twenty-fifth anniversary convention of the women's societies in 1956. Her thought was that some of the young women graduates of the Bible institute should visit these outstations for a period of a month. In this way the burden of the pastor would be lightened and the small churches would be benefited and encouraged. The enterprise would be financed by offerings from the different societies. The groups visited would be responsible for board and lodging, as well as transportation.

The response was lukewarm because many felt that the women's groups had already more projects than they could well manage. It was not too clear what graduates would be available. However, a few offerings were received, and we felt encouraged when an offering of ten dollars came from the United States.

When the women's convention was in session two years ago it was evident that prayer was being answered. The general attitude was much more favorable, so that a committee was named and an appeal was made through the delegates for systematic contributions. It was decided to ask four young women already in the work to coöperate. Each would give only a few weeks to this extra work so as not to disrupt the activities in the place where she was already located. This plan seemed to be acceptable to the convention and also to the four young women being considered.

Last March, after a busy summer in DVBS and tent work, Miss Carmela Rivera consented to be the first to put the plan in operation. With the approval of the pastor in charge of the circuit, she began in the city of Los Angeles, where a new work had been started some years ago. Although this is a growing city in the area of our responsibility, we had done very little about it. Carmela was there only two weeks with the nucleus of loyal believers, but her experience showed that the plan was effective.

Coinciding with the return of Carmela to Temuco, an all-day rally of the women's groups from the towns in the area was held in the Second Alliance Church. With a varied program of music, reports and messages, it was a great day of blessing. The leader, Mrs. Emma Karow, had so planned the program as to give special emphasis to prayer. Miss Eunice Boehnke reported on Punt Arenas, "the world's southernmos city." Miss Fresia Ormeño, one o our graduates who had the privileg of visiting the United States, relate a few of her experiences there.

Then Carmela gave the report fo which we had eagerly waited. A she told of the services held almos every evening with the hall filled t capacity; of the meetings with th women and with the children i afterschool hours; of the visitatio in homes and the readiness wit which literature from our bookstor was bought, we all felt that we wer seeing an "open door" set before u in answer to our prayer. We ar confident that the program of ex pansion begun by Carmela will b a means of strengthening the entir work. ◆ ◆ ◆

Rev. and Mrs. D. Myron Voth and family, Argentina

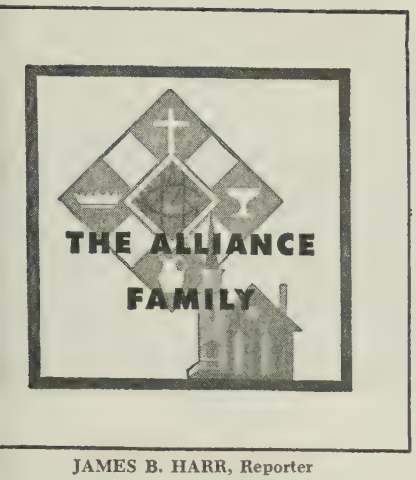
Chinese Literature Banned in Indonesia

The Secretary of the Supreme Wa Administration recently announce in Djakarta, Indonesia, that "pub lications using Chinese character will be prohibited in Indonesia fron June 1, 1961."

If this ban is carried into effec it will cause serious difficulty i Christian work among the large num bers of Chinese living in Indonesia Publications such as the C. & M. A *Bible Magazine* and the *Companion Dengta* (CIM), and Bible Corre spondence Courses would not be al lowed to enter Indonesia. At th present time thousands of these pub lications are sent to the islands.

Recently our China Alliance Pres in Hong Kong received a letter fron a young Chinese in Djakarta request ing materials to help him in Bibl study. He wrote: "I am a boy o sixteen years old. I like to read Bibl very much. I am a subscriber o *Companion* magazine and I hav seen in the magazine that there i a Bible Correspondence Course. S I wish to become a student of th Bible Correspondence Course (Chi nese language) to improve my knowl edge of Bible. I hope that you wil send me some literature about Bibl too. John Chou."

If the proposed ban is put int effect we could no longer answe such requests as this. Pray that thi order may be rescinded.



JAMES B. HARR, Reporter

the Fields

v. and Mrs. D. Myron Voth and ildren, Steven, Richard and Patricia, t February 11 for their second term Argentina. They will be stationed in enos Aires.

Rev. and Mrs. William M. Bouw and ildren, Johanna, Lois and Esther, left bruary 11 for the Netherlands where ey will engage in youth work and sist Rev. W. Konemann in the Alli- ce Fellowship. They are former mis- naries to Indonesia.

ith the Lord

v. Robert L. Staley, former super- endent of the South Atlantic District, ed on Saturday, January 21, after veral years of declining health. Mr. aley was the first superintendent of e South Atlantic District. He served in that office for eighteen years, retiring just three years ago. A pastor who served under him during that time said in retrospect, "He was a man of love and wisdom whose ministry inspired those serving under him."

R. L. Staley

Mr. Staley was rn in Valencia, Pa., on February 25, 93. He attended high school in Mars, ., and later studied at Pennsylvania ate College. After graduating from ack Missionary College he was or- ined to the ministry in 1923. He ved Alliance churches in Asbury rk, N. J., Oneida, N. Y., and Orlando, a., before taking the leadership of the trict.

Funeral services were held January in the Central Alliance Church, of gh Point, N. C., with Rev. J. E. Nel- n in charge. Twenty-five ministers re present and served as honorary llbearers along with laymen from the al church. Mr. Staley is survived by wife; one son, Clifford E., and a ughter, Mrs. James Strickland, of St. tersburg, Fla.

Miss Elizabeth Hilty died at her home Pandora, Ohio, on February 5 after an extended illness. Miss Hilty had served with The Christian and Missionary Alliance in China for thirty-three years, retiring from the field in 1938. She was ninety-one years old.

Funeral services were held on February 7 in the Pandora Missionary Church, of which she was a charter member. The pastor, Rev. J. Harlan Wright, was assisted by Rev. Clayton D. Steiner, Central District Superintendent of the Missionary Church Association and a former missionary to Peru with the Alliance, and Rev. John V. Nussbaum, pastor of the Christian and Missionary Alliance in Lima, Ohio.

Miss Hilty was a daughter of the late Isaac and Anna (Blosser) Hilty. The second in a family of ten children, she is survived by two sisters, Mrs. Mary Bixel and Miss Minnie Hilty, both of Pandora.

Seeing the justice of the claims of Jesus Christ upon her life, Miss Hilty accepted Him as her Saviour while still in her youth. Some years later she consecrated her life to Christ for missionary service. She attended the Bible Training Institute, now Fort Wayne Bible College, in Fort Wayne Ind., for two years, and then engaged in home mission work in Lima, Ohio, for some years. In 1905 she went to China, after having spent several months in preparatory work at Nyack Missionary College. Her home church and the Missionary Church Association carried her support.

In 1914 Miss Hilty, with her sister Minnie and another lady missionary, was appointed to open a station in Hanshow, Hunan Province. The following years were spent in building up the station, the evangelization of the city and surrounding country and the establishing of churches.

At the conclusion of her furlough in 1938 Miss Hilty was ready to return for another term of service in China. However, since the Sino-Japanese War was in progress it was thought inadvisable for her to go at that time. As it developed, she was never to see her beloved China again. However, she was always interested in the Lord's work there and elsewhere and carried a great burden in prayer for it. She was active in the work of her home church as long as her health permitted.

Mrs. Rose May Sener, née Bowles, a former missionary to India under The Christian and Missionary Alliance, went to be with the Lord on February 3 following a long illness. She was seventy-three years of age.

Born in England, she came to Canada as a young woman with her sister Eva. About 1902 she moved to California where she became active in the Alliance church in Los Angeles. Soon thereafter she felt the call to the mission field. Following her training at Nyack Missionary College she went to India, where she contracted a disease which later detained her at home. She married Mr. Frank Sener, an active layman of the Alliance in Los Angeles. After his death she followed a nursing career and became a dietician for one of the hospitals of the Los Angeles area. Her sister, Mrs. Eva Venhuizen, lives in Los Angeles.

Rev. Paul A. Collord of Glendale officiated at the funeral service.

The 1961 Subscription Campaign

Subscriptions sent in between now and the end of the 1961 Subscription Campaign will count toward the total of a local church *provided the church is identified when the subscription is entered.* This is necessary.

Dr. R. R. Brown Ministers at Nyack

Dr. R. R. Brown, of Omaha, Nebr., was the special speaker during the spring semester spiritual emphasis week at Nyack Missionary College, February 5-10. According to custom Dr. Brown

Rev. and Mrs. William M. Bouw and daughters, Holland

spoke in the morning chapel services as well as each evening.

Scheduled to begin the meetings on Sunday morning, February 5, Dr. Brown was held in Chicago because of snow and arrived just in time for the evening service. During the week the stalwart veteran preacher emphasized the need to tie the past in with the present. He stressed the fact that the same spirit and drive that characterized the early leaders of the Alliance is what is needed "in this hour."

Typically Dr. Brown mixed humor with sobriety and summarized in clipped epigrams. Insisting that the intellectual cannot find God through logic, he said, "God is not a conclusion; He is a revelation." Then, preaching on Abraham's Mt. Moriah experience, he said, "No man can fully live until he completely dies."

Following each sermon Dr. Brown gave a direct appeal for response to "new light." There was usually an immediate response on the part of the students.

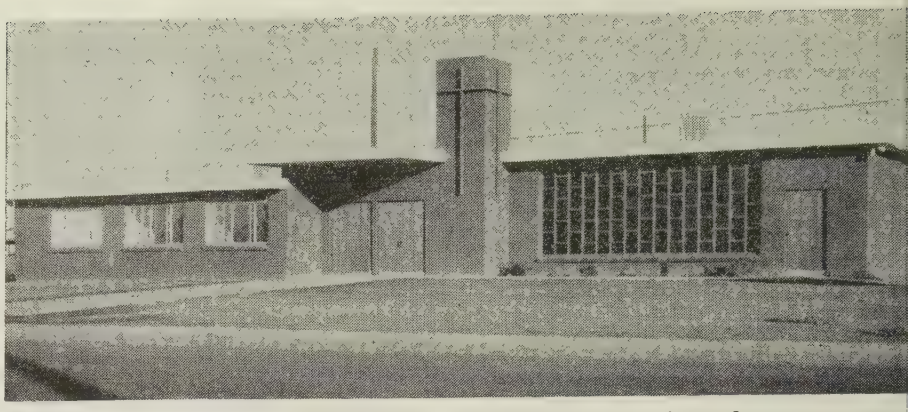
Hollywood, Fla., Church Dedicated

Just a little over sixteen months ago Mr. David Hardy and his wife went into Hollywood, Fla., and held a service in the women's club building. Just a little over a month ago Mr. Hardy and his congregation dedicated their new church located in a community in which there will eventually be 6,000 new homes.

A week of special services, with Rev. William Allen preaching, was held prior to the dedication on January 8. Mr. Allen is pastor in Mansfield, Ohio, and has had a strong spiritual influence on Mr. Hardy's life. Mr. Hardy wrote, "God blessed us. There were at least seventy-five people who met the Lord during the week." He said that at the New Year's Day Rally, the first in the new building, there were twenty-five teen-agers who met the Lord.

Mr. Hardy's vision for the church in Hollywood resulted from a visit to Florida in March, 1954, when he and his wife went there to assist her in recovering from a serious illness. It was then that they both felt the need for more Alliance churches in this area. Again in 1957 adversity called them to Florida when Mrs. Hardy's father was struck and seriously injured by an automobile. He recovered, but the Hardys during their brief visit were again impressed with the need of churches in this southern state.

Thus it was that in September, 1959, Mr. and Mrs. Hardy, just out of seminary, held the meeting in the women's club. Mr. Hardy recently wrote, "God continues to work. Just the other night there were four or five at the altar. One teen-age girl was saved and a young fellow surrendered his life to the Lord."



The Christian and Missionary Alliance, Richland, Wash.

Modern Building Dedicated in Cobourg, Ont.

Two hundred and fifty persons were seated in the auditorium of the Christian and Missionary Alliance Church in Cobourg on January 22 to dedicate the new building. Another sixty persons sat in the Sunday school auditorium and listened to the service as it was broadcast over the local radio station.

Rev. W. J. Newell, District Superintendent, brought the message. Others who took part included Rev. C. V. Freeman, of Oshawa; Rev. John Thomson, Peterborough; Rev. Sackville Palmer, Belleville; Rev. E. Chester, of the United Missionary Church of Port Hope, and Rev. J. D. C. Jack, pastor of the Presbyterian Church in Cobourg. The Honorable Jack Heenan, city mayor, brought congratulations on behalf of the town.

The Cobourg church was started by the present pastor, Rev. Ross F. Ingram, as a district extension project in July, 1955. In 1959 property on the main highway through Cobourg wa obtained from the town on a ninet nine-year lease at $1.00 per year. Wit loans from the Bureau of Extension an the Ottawa Gospel Tabernacle, build ing was begun in August, 1960. Th superstructure, including the outsid finish of California redwood, was don by a contractor. With sacrificial gif and volunteer labor the congregatio completed the main auditorium for th dedication. The Sunday school aud torium is not yet finished. Costs to da have been about $27,000.

Church Dedicated in Richland, Wash.

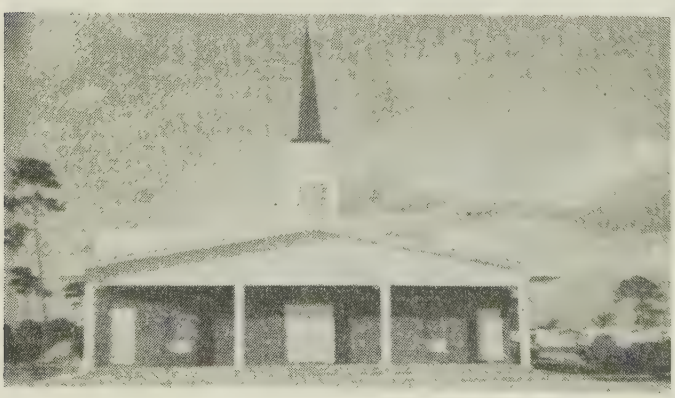
A dedication service for the new Al ance church, Richland, Wash., was hel Saturday, February 4, at three o'cloc The time of the dedication was arrange to permit some of the district pasto who had helped in the construction t be present. Rev. E. W. Richards, Di trict Superintendent, brought the me sage, and others who participated wer Rev. David Denyer, Wenatchee; Re J. R. Irwin, district treasurer and fath of the Richland pastor; Mr. Wayn Luke, of Richland, and Rev. E. W Homan, of North Seattle.

The Richland church is the first the Pacific Northwest District to b built under the supervision of the Bu reau of Extension and with assistanc from the Church Extension Loan Fun (CELF). The total value of the prope ty is $25,000.

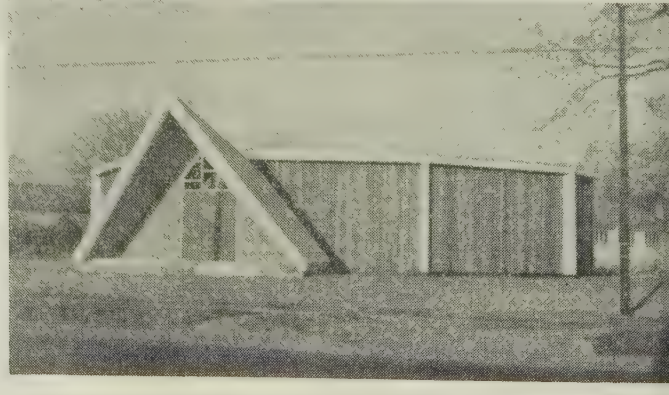
The first worship service of the ne congregation was held on June 26, 196

(Continued on page 1

The Alliance Church, Hollywood Hills, Fla.



The C. & M. A. Church, Cobourg, Ont.



day

E 17-25 (verse 24).

are told of Abraham that he staggered at the promise. God wants us to walk steadily that there will not even be a ver in the line of His regiments as they the foe. It is the little stumblings V) of life that most discourage and der us, and most of these stumblings are trifles. Satan would much rather ck us down with a feather than with Armstrong gun. It is much more to his or and keen delight to defeat a child God by some flimsy trifle than by some at temptation.—A. B. SIMPSON.

nday

TTHEW 16:13-28 (verse 26).

e success is not a splendid career in eyes of the world, although most every is content with this achievement. . . . success which counts, counts for this ld and that which is to come, is being doing what God sent us here to be and When we fail to get into the channel God's ordering we are out of the way rue and abiding success.—BETTIE MOR-ON.

esday

LM 51:1-10 (verse 6a).

at is the temptation when among mun-e folk to wear gray garments and to gray in our conversation. Gray is h a useful color. It is equally appropriate a wedding or a funeral. It is far less ly to reveal the stains of soiling con-s than is white. How often has the n of God camouflaged an illicit spirit compromise by calling it such agreeable nes as "tact," "diplomacy," "geniality," even "friendship." But despite this fine rowed attire the soul has been robbed its spiritual savor.—J. C. MCPHEETERS.

dnesday

MES 1:13-21 (verse 17).

d's blessings, full and free, are giv'n o all,
e sun, its light and heat, all men en-hrall;
d's free-born air fills ev'ry human lung,
e birds around the world their notes ave sung;
eet flowers bloom alike for all man-kind,
ile rainbow colors are for all combined;
, all things good come down from God bove,
d earth is crammed with gifts of perfect ove. —AUTHOR UNKNOWN.

ursday

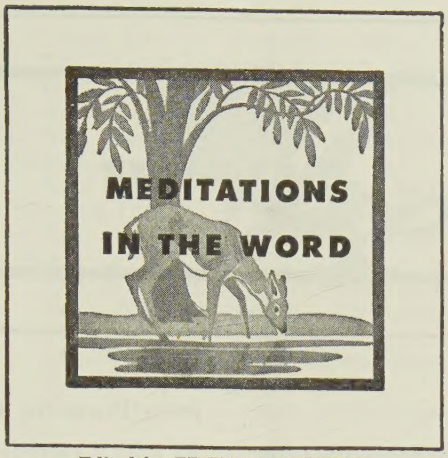
LATIANS 5:1-15 (verse 13b).

the end of life we shall not be asked v much pleasure we had in it, but how ch service we gave in it; not how full vas of success, but how full it was of rifice; not how happy we were, but how pful we were; not how ambition was tified, but how love served.—SELECTED.

day

NESIS 16:1-6 (verse 2).

us talk minus pious actions registers



Edited by EDITH M. BEYERLE

with God and man only as it reveals the perversity of human nature. If Sarai had really believed that God had caused circumstances to be what they were, she would have been content to rest in His will and not have tried in her own wisdom to outsmart Him. She might have known that fleshly effort only results in spiritual disaster, not only for oneself but for others, and in her case for all time. But why blame Sarai for a sin so prevalent even in this day of much scriptural light!—PAMEII.

Saturday

PSALM 92 (verse 1).

A poor widow, who was supported principally by charity, once informed a Christian friend that she always spread her tablecloth and "gave thanks," if she had only a crust of bread to eat. When he asked her what she did when she had nothing to eat she beautifully replied, "I thank God for what He is going to send me."—SELECTED.

Sunday

TITUS 2:11-15 (verse 13).

There is no other influence so fitted to counteract the spirit of worldliness abroad today as the power of the blessed hope of the Lord's return and all that it is to bring. Our present course of action is greatly determined by our future outlook. An earthly-minded church will always seek her portion here, and it is only when the people of God are deeply imbued with the conviction and expectation of their Master's imminent return that they will be saved from the dangers of this present evil world. —A. B. SIMPSON.

Monday

PSALM 119:33-40 (verse 34).

A man may know like an angel, and yet be no Christian. . . . Indeed, to know is a thing that pleaseth talkers and boasters, but to do is that which pleaseth God. Not that the heart can be good without knowledge, for without that the heart is naught. There is, therefore, knowledge and knowledge—knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing the will of God from the heart. The first of these will serve the talker but without the other the true Christian is not content.—JOHN BUNYAN.

Tuesday

MATTHEW 1:18-25 (verse 23).

It is God's "delight . . . to be with the children of men." His heart is not isolated and unfeeling, but full of the spirit of communication. He not only loves but loves to be loved. The desire of His heart is not, and cannot be, satisfied until man not only returns to be reconciled, but returns with the full purpose *never more to be unreconciled;* in other words, returns to *live in Him.*—THOMAS C. UPHAM.

Wednesday

REVELATION 1:1-8 (verse 8a).

Yea, through life, death, through sorrow and through sinning
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ. —F. W. H. MYERS.

Thursday

EPHESIANS 6:12-24 (verse 12).

Acquaintance with an enemy, his strength, objectives and methods, is necessary to the realization of victory. The first serious and imperative proclamation of the cross to the Christian is that there is a foe at work and you must face him. But through the death of the Lord Jesus Christ comes another revelation in His concern for the triumph of the believer.—GORDON WATT.

Friday

PSALM 22:1-19 (v. 15b).

Whether it is Christ who is the subject of this prophetical psalm, David who wrote it or you and I who read it, the divine principle is the same: it is God who is the just cause of all our circumstances. We may blame people or environment for our sorrows and perplexities, but it is God who is ordering all. Why? To bring us to the place where we see ourselves, undone as we are naturally, as a "worm" (v. 6). There is hope, then, for a climb upward by His grace. Christ alone is exempt for He had no sin except vicariously.—PAMEII.

Saturday

LEVITICUS 20:22-27 (verse 23a).

The revivals produced in the early days of our nation were revivals indeed. There was no expensive advertising, no "Hollywood evangelism" with all the worldly glamour and false appeal, no "psychology" methods or long-drawn-out appeals for altar calls. But souls were swept into the kingdom of God. How was it done? What was their secret? What did they do? One thing is certain, they lived lives of separation from the world.—G. C. WEISS.

To Would-be Saints

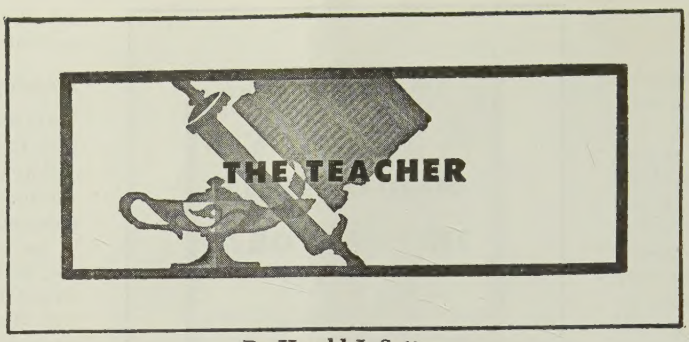
Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others.—THOMAS À KEMPIS.

March 12, 1961

LESSON TEXT—
John 14:1, 15-27

GOLDEN TEXT—
John 14:23

DEVOTIONAL READING—
John 16:7-15



March 19, 1961

LESSON TEXT—
John 17:13-26

GOLDEN TEXT—
John 17:15

DEVOTIONAL READING—
John 17:1-11

By Harold J. Sutton

The Promise of the Spirit

The storm of a world's hostility was soon to break upon the disciples. But they were not to be left alone. Another was coming. This was the Comforter. Whatever Christ had been the Comforter was to be, and more.

I. THE HUMAN ELEMENT (John 14:15, 21, 23).

The key word in each verse is "keep"; this is the Bible word for obedience. (1) *Love revealed.* Love and obedience are joined. To love God is to obey Him. Failure in obedience spells failure in love. Like a thermometer, the first shows the degree of the second. (2) *Love released.* Verses 21 and 23 say that our love finds its counterpart in the love of Father and Son. The love demanded is, like bread cast upon the waters, to come back in a love that is delighted. The coin of love's conformity is to be repaid in the currency of love's confidence. (3) *Love rewarded.* The promise includes both *manifestation* and *habitation.* The word "manifest" actually means "that which may be laid hold of by hand." Here is a proof by evidence. "Abode" speaks of all the offices of the indwelling Trinity exercised in the believer.

II. THE DIVINE ELEMENT (John 14:16, 17, 26).

There is (1) *the Spirit's constancy.* Verse 16 denotes an indwelling that lasts through the age. The Guest of the soul remains as the Host of the life. And the Spirit's constancy is dependent on the believer's constancy. The Saviour prays, the Father gives and the lovingly obedient one receives. (2) *The Spirit's character.* He is "the Spirit of truth" (v. 17). *Reality:* opposed to sham and pretense. *Simplicity:* with its figure of singleness and lack of ostentation or duplicity. *Finality:* when all else is gone, truth remains. These are included in the statement. (3) *The Spirit's commission.* Verse 26 indicates that this is (a) initial. "He shall teach you all things." This has to do with spiritual truth as it relates to the believer's life in the world. (b) Subsequent. "He shall . . . bring all things to your remembrance." "Teach" implies "receive"; "remembrance" calls to mind the things "received." Teaching! Receiving! Remembering! Divine investments are for holy returns and no more is given than can be used for holy living and the divine glory.

III. THE DIVINE-HUMAN ELEMENT (John 14:27).

Here is proffered the priceless pearl of soul serenity. Provocation, pressure, peril—these had been the Master's lot. The peace that had sustained Him is to do the same for these, and us. It is no easy escapement; rather is it an enabling encasement. (1) *It is the peace of adjustment and gives power to the will.* Moral disjointedness is corrected by the application of redemptive provision. Life's true perspective is restored and the will of God becomes the polestar of our ransomed endeavors. (2) *It is the peace of adequacy and there is provision for the way.* Our resources for the journey of life are adequate. The supply is never exhausted and we have "all sufficiency in all things." (3) *It is the peace of assurance and there is poise for the walk.* He who possesses this peace is equal to the demands of any emergency. Panic is gone and peace abides. This gives ability to walk with sure and steadfast step through the twilight of a dying age. (4) *It is the peace of achievement and gives power for the work.* Tribulation, yes; but triumph, too.

Jesus Prays for His Own

As John 3 records the Saviour's greatest sermon, so John 1 records His greatest prayer. Forty-six times our Lord refe to His disciples. Nineteen times He refers to the world. Twi the word is used to refer to the created universe; seven tim it is spoken of as man's present abode; five times the referen is to the inhabitants of the earth; five times it is used in th sense of hostility to the spirit of Christ.

I. TAKEN OUT OF THE WORLD (John 17:6).

"World" here is used in the sense of fellowship and com munion. The world is indifferent in mind, hostile in hear opposed in will—to the things of God. It lies in the lap the wicked one, is lulled by illusions and motivated by fal principles. It is a world dead (John 5:24), diseased (Joh 3:14), dark (Eph. 5:8), doomed (2 Pet. 3:7). Verse 6 in plies a change. The dead are made alive; the diseased ar made whole; the dark are brought to light; the doomed ar recovered.

II. DISTINGUISHED FROM THE WORLD (John 17:9).

The world is a realm of compromise; its speech is the lan guage of equivocation and expediency. Worldliness is huma activity with God left out. While there is connection, ther is to be no communion. Separateness spells supremacy.

III. IN THE WORLD (John 17:11).

God wants us here: (1) *For ourselves.* We are not t abandon the useful avocations of life. Time and earth ar required for maturity and service. (2) *For the church.* Mutu fellowship provides collective edification. Sorrows shared ar divided; blessings shared are multiplied. (3) *For the world* Men are to be saved through the church. In order to save truth must be enshrined in human personality. The hol are useful.

IV. HATED BY THE WORLD (John 17:14).

The world loves its own and only its own. Light and dark ness are joined in combat. The disciple is hated because h is good and he must see to it that the world's hatred is fo that reason. Receiving the Word (v. 8), he is persecuted

V. KEPT FROM THE GOD OF THE WORLD (John 17:15).

We are kept by (1) *keeping ourselves* (Jude 21). On must keep oneself where one can be kept. (2) *The power o God* (1 Pet. 1:5). The prayer of verse 15 is the language o trust.

VI. SENT INTO THE WORLD (John 17:18).

He was sent: as one who did not belong; in love; to reve the character of God; to declare the Word of God; to giv His life a ransom; equipped with power; called back to th Sender.

VII. INDWELT FOR THE SALVATION OF THE WORLD (Joh 17:21-23).

The pattern is clear: "As thou, Father, art in me, and in thee." (1) *"That the world may believe . . ."* We are t be incentives and inspirations to faith. (2) *"That the worl may know"* with a knowledge born of conviction. The evi dence is to be so overwhelming that the truth cannot b gainsaid. (3) *That the world may experience God's love*

THE ALLIANCE FAMILY

(Continued from page 16)

present the attendance averages
ty persons in Sunday school and the
rning worship service. The pastor,
v. R. Rogers Irwin, would appreciate
ng brought into contact with Alliance
nilies or other interested friends in
e tri-city area of Richland, Pasco and
nnewick. His address is 1003 Wilson
, Richland, Wash.

Million Dollars for Missions

ıe Gospel Tabernacle, of Omaha,
ebr., has given a million dollars for
ssions. The announcement was made
the thirty-eighth anniversary services
the Tabernacle on February 12. Dr.
R. Brown was founder and is still
stor of the congregation which em-
asizes missions the year round.

issionary Prayer Bands Meet Warren, Ohio

ear-revival blessing in the Alliance
urches in and around Warren, Ohio,
sulted from the recent meeting of the
mbined missionary prayer bands. The
eeting was held in the Westside
ıurch in Warren, with the coöpera-
ɔn of the North-Mar Church. The
urch was full.

Rev. and Mrs. Francis J. McKinney,
issionaries to the Habbe (Dogon) peo-
e of Mali, Africa, were the speakers.
ıeir report of the spiritual movement
the field and of the present situa-
ɔn in the area was used of God to
eepen prayer support for missions.

astern States LCMA Rally at Nyack

ıe Eastern States area of the LCMA
ill hold a rally at Nyack Missionary
ollege on Saturday, March 11. There
ill be a seminar at 2:00 P. M., dinner
the college dining room at 6:00 P. M.,
ıd the concluding service at 7:30.
peakers include Rev. L. W. Pippert,
ome Secretary; Rev. L. J. Isch, Sr.,
r. C. Donald McKaig, Rev. Gordon
athey, Claire Weidman and Walter W.
avis. Detailed information may be
cured from Mr. Claus V. Swanson, Jr.,
orth Station, Box 2948, Providence 8,
I.

ev. P. S. Allen Ill

ev. Paul S. Allen, president of Simpson
ible College in San Francisco, suffered
serious heart attack on February 5.
ıe Lord is answering prayer and he is
cuperating. After leaving the hospital
e will continue convalescence at his
ɔme. The prayers of the Alliance Fami-
will be appreciated.

Witness Index Still Available

limited number of copies of the Index
THE ALLIANCE WITNESS for 1960
e still available. The Index is especial-
valuable to missionary prayer groups
ıd students. The cost is $1.00. You
ay obtain a copy by writing to THE
LLIANCE WITNESS, 260 West 44th St.,
ew York 36, N. Y.

Pastoral Changes

David Barville, Riverside, Calif.
Rev. David Becknell, Hamlet, Nebr.
Rev. M. H. Cashatt, Biltmore, N. C.
Rev. Joseph Dahl, Westmont, Ill.
Rev. Clarence Drake, Simpson Memorial, Nyack, N. Y.
Rev. G. Robert Gray, Avenue Road, Toronto, Ont.
Rev. Robert D. Kenny, Lambert, Mont.
Rev. Willard C. May, Waverly, N. Y.
Rev. Norman Nelson, Rosamond, Calif.
Rev. Harry Noll, Minneapolis, Minn.
Roy Price, Williams, Ore.
Rev. Emerson C. Ross, Wilmington, Del.
Rev. David M. Scrimgeour, Petaluma, Calif.
Rev. Gerald Welbourn, Brockton, Mass.
Rev. J. D. White, Bessemer, Ala.
Arthur C. Austin, Evangelist, Southeastern District.
Rev. William Childs, Taft, Fla.
Rev. Howard B. Grey, Gardena, Calif.
Rev. Ralph Hobson, International Christian Leprosy Mission, Wollaston, Mass.
Richard Jenks, Boonville, N. Y.
Cecil George McGavern, Assistant Pastor, Zephyrhills, Fla.
Ronald Mayers, Hialeah, Fla.
Ronald Reese, Parkview Community, Hamilton, Ont.
Emil Schmidt, Interim Pastor, King Lake Valley, Nebr.
Rev. H. L. Sheffield, Special Minister, South Pacific District.
R. H. Welkley, Warrensburg, N. Y.

THE ALLIANCE WITNESS is a thoughtful gift for the new Christian.

Our Cover

The charming little Thai girl on our cover is Nepawn, who lives in Roi Et. Both her mother and grandmother are Christians. Thousands of other such children in Thailand need to be brought to Christ.

The New Generation

To *Rev. and Mrs. James Armstrong,* Pine Hill, N. J., a daughter, Kim Diane, on January 14.

To *Rev. and Mrs. Raymond O. Bridgham,* Meridian, Miss., a son, Timothy Ray, on January 14.

To *Rev. and Mrs. H. H. Nehlsen,* on furlough from Mali–Upper Volta, West Africa, a daughter, Judith Ann, on February 11.

To *Rev. and Mrs. S. T. Sutherland,* Viet Nam, a daughter, Nancee Jill, on February 10.

To *Rev. and Mrs. Harold W. Catto,* New Guinea, twin sons, Robert Lewis and William Charles, on February 4.

To *Mr. and Mrs. Dean King,* Tuscaloosa, Ala., twin daughters, Jodean Esther and Judith Elaine, on January 22.

To *Rev. and Mrs. Carl Davis,* Bessemer, Ala., a son, Randall Ray, on January 27.

Nyack's "Campus Weekend"

"Surrender to Win" is the theme of the "Campus Weekend" program offered by Nyack Missionary College to senior high young people. The event is scheduled for April 28-30. Information is being sent to churches in the area so that groups may plan to attend. Reservations should be made as early as possible. The cost is $7.00 for the week end.

BOOKS FROM THE INTERNATIONALLY KNOWN

J. SIDLOW BAXTER

A Bible teacher with a new approach

HIS BEST KNOWN WORK!

EXPLORE THE BOOK

Already famous throughout the world, these books now appear in handsome American editions. A handsome set of expository handbooks covering the whole Bible. Six handy volumes.

Vols. 1-4, **$3.50** each Vols. 5 & 6, **$3.95** each

The complete six-volume set, **$19.50**

HIS PART AND OURS
Devotional expositions on the Scripture told with directness and simplicity. Usage of the possessive pronoun "My" — $2.95.

GOING DEEPER
A study in the privilege of knowing, loving, and serving our Lord Jesus Christ — $2.95.

GOD SO LOVED
An expository series on the theology and evangel of the best-known text in the Bible (John 3:16) — $2.95.

MARK THESE MEN
Brilliant and inspiring studies of certain Bible characters. Such men as Saul, the King; Paul, the Apostle; Lazarus; and many more — $2.95.

STUDIES IN PROBLEM TEXTS
Dr. Baxter investigates, analyzes, and interprets some of the more obscure passages of Scripture $2.95.

AWAKE, MY HEART
Daily devotional meditations for the year. Each complete in itself — $3.95.

CHRISTIAN PUBLICATIONS, INC.
Third and Reily Sts. Harrisburg, Pa.

WILLIAM H. DIETZ, INC.
10 So. Wabash Ave. Chicago 3, Ill.

LIBRARIAN-HARVARD
DIV SCH ANDOVER HALL
FRANCIS AVE
CAMBRIDGE 38 MASS

The Call to Missionary Intercession

THE apostle Paul expected every Christian to heed the call to missionary intercession.

When he wrote to people living in Rome, even though they had been Christians for only a short time, he pleaded with them to pray for him. He had not met them, but he took it for granted that they would be concerned for the ministry of the gospel in distant places as well as in Rome. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15:30).

The urgency of this call reverberates with amplified intensity today. Hundreds of missionaries and Christian workers are effective in the measure that the churches at home and abroad pray. Note the two motives on which Paul based his appeal:

1. *"Pray,"* he wrote, *"for the Lord Jesus Christ's sake."*

Not the conditions on the field, not the apostle's personal needs, but the Lord Jesus Christ is the chief concern of the intercessor. As Christ fills our vision there will also come tender compassion and concern for men, confidence in His power to redeem them and boldness to claim the liberation of captives bound by Satan.

2. *"And for the love of the Spirit."*

One of the ministries of the Spirit is to bind together as one the children of God. Those who are born of the Spirit know "the love that the Spirit inspires" (Williams). This union is a compelling motive to pray. The same Spirit who indwells the missionaries and Christians far away also indwells the prayer warriors in every church. Faith is the very breath of such praying, for, as Andrew Murray commented, "What we love and live in we believe in."

Now as then, prayer is a battle. "Strive," Paul pleaded. "Wrestle with me in prayers to God on my behalf." Whether he was at the home base in Jerusalem or on the frontiers, Paul knew that his efforts must be sustained by the power of God released as a result of steadfast and determined praying.

Subsequent events suggest that the Christians in Rome only partially met their responsibility. Instead of coming to them "with joy by the will of God," Paul came in bonds and through narrow escapes. Restrictions, hazards and ailments that harass missionaries and hamper their ministry can and must be forestalled in the closet and in gatherings for prayer. Responsibility for this rests upon every believer. No one is exempt.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada